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1934

## THE HOLY QUR'AN

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MAR 7 1934





MR. A. J. A. CADER.

MR. OMAR PROUTT.

[Mr. Omar Proutt gives his reasons for embracing Islam as his religion in an article which appears in this issue.—Ed. *I. R.*]





After studying the faith of Islam for some considerable time, with the help of my husband, I have finally come to see how beautiful yet simple a faith it is, and how completely in its simplicity of belief it supersedes all other creeds.

NASIMA J. FLISHER.

[Mr. Ahmed Flisher accepted Islam in 1928, *vide* his photo in the *I. R.* for February, 1928.—Ed. *I. R.*]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

## THE ISLAMIC REVIEW

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SHAWWAL-ZILQA'DA, 1352 A.H.

VOL. XXII. JANUARY-FEBRUARY, 1934 A.C.

No. 1-2.

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### A DECLARATION

I, D. J. S. Peiris, nephew of Veda Mudaliyar W. Daniel Fernando of Siri Veda Walauwa, Panadura in Ceylon, do hereby faithfully and solemnly declare of my own free will that I adopt Islam as my religion ; that I worship One and only Allah (God) alone ; that I believe Muhammad to be His messenger and servant ; that I respect equally all prophets—Abraham, Moses, Jesus, etc. That I will live a Muslim life by the help of Allah.

*La-ilaha ill-Allah, Muhammad-ar-Rasul Allah.*

(Sd.) D. J. S. PEIRIS.

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### A CANDID OPINION

BY D. J. S. PEIRIS, B. LITT.

My primary object in writing this is to make a very long story short. If I were to relate my experiences in the field of religion and philosophy, it would take a series of articles to express myself clearly. Therefore, I shall here confine myself to the fact—the great fact—that my

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studies in all branches of religion ultimately revealed the greatness and the extreme practicability of Islam as a world religion.

Born in Ceylon to Buddhist parents and brought up along strictly orthodox Buddhist culture, I first opened my eyes to the absurdities of the religionists of that faith when I saw the ridiculous ritualism which they are ardently anxious about. This led me to investigate into other faiths including Islam, and my studies in that direction have not left any doubt about the rational outlook of the Muslim faith as the highest religious outlook in the world.

The absence of ceremonialism of any kind except prayer is to me the chief rational feature of Islam. The Muslim learns to be the servant of the only One God, and he will not put himself down at the feet of anybody else, be he the greatest man.

The most emphatic utterance regarding the Oneness of God is to be found in the religion of the Prophet only, and every other religion has enormous room for the worship of all kinds of other deities, sometimes not excluding the worship of the devil.

This can easily be verified if a visit is paid to Ceylon to observe the ritualism that forms part of the faith of Ceylon Buddhists. This statement is not intended as a libel against the Buddhists of Ceylon for it is merely a statement that conveys the absolute truth.

I am delighted to realize that Islam does provide the world with the necessary rational outlook that is so wanting in the world to-day, and for the achievement of that object it should be the endeavour of all lovers of Islam to communicate to the outside world the beauty and the greatness of it.

I shall write more comprehensively on the subject on a later occasion.



## AN APPEAL TO HUMANITY

### AN APPEAL TO HUMANITY

BY THE HON. SHAIKH MUSHIR HUSSAIN KIDWAI  
OF GAIDA

Dr. Stoddard writes in the *New World of Islam* :—

The rise of Islam is perhaps the most amazing event in human history. Springing from a land and a people alike previously negligible, Islam spread within a century over half the earth, shattering great empires, overthrowing long established religions, remoulding the soul of races and building up a whole new world—the world of Islam.

To-day this “ World of Islam ” is in peril—nay, the whole world is in peril—Religion itself is in peril—all moral sense in human beings which thousands upon thousands of Reformers and Prophets developed in long ages until Muhammad—the final Prophet, the Universal Reformer—raised it to its ultimate height not only in theory, not only in books, but in the practice of our daily life in all its aspects, in all its departments, is to-day in dire peril. It is, therefore, that I address my appeal not only to Muslims of the world, but to the whole of Humanity to do all it can to defend Religion, to protect the moral sense in human beings from utter collapse. If these thoughtless, stupid, anti-God, vulgar movements have to be stopped, and they must be stopped if Humanity is not to be totally uprooted, if man is not to degenerate into the most mischievous and venomous animal, all those persons who have any religious sentiment, any love for moral sense left, should join hands together to defend Religion. This present onrush of stupid anti-God movement, which is corrupting the young generation to the core, must be checked ; who can check it ?

Renan writes :—

Religion cannot be said to have made a bad choice in pitching on this man (Muhammad) as the ideal representative and guide to Humanity.

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Muhammad is indeed the best representative of Religion. In his personality no less than in his teachings he is the best Defender, the best Sustainer of Religion—he is the most formidable bulwark against intelligent atheism, much more against the senseless anti-God propaganda. Muhammad alone can check it through Islam. Islam is the most rationalistic Religion known to man. The conception of God in Islam is such that it cannot only satisfy the highest intellect, but can also mould the character of a man in a way as to make him fit for the best and highest society and for the most advanced, the most civilized and cultured, always progressing, State and Nation. Therefore, of all the human beings the burden and duty of defending Religion lies upon the shoulders of those who claim to be the true followers of the mighty Prophet—the greatest Mercy for the worlds—the ever-living Muhammad and of Islam. And among the Muslims of the world to-day I know only two persons to whom I can particularise my appeal, not to be disappointed, to come forward to save Islam, to save Religion, to save Humanity. These two persons, who have already proved themselves to be great benefactors, are H. H. The Agha Khan and H. E. H. the present Nizam of Hyderabad. They love Islam, they love humanity. Their munificence is *not* confined to their co-religionists only but is general. I know of the grand scheme which is in the mind of the Agha Khan, but the need of the moment is the strengthening of the Woking Mission and its Literary propaganda which has been successfully propagating the *Truth* in the West for the last 21 years and has received the approbation of His Highness himself on several occasions. Alas! the only handicap for it is the want of a substantial solid fund.

I know of the philanthropic nature of the Ruler of Hyderabad (Deccan). I appeal to him to come forward to enable the Woking Muslim Mission to carry its message



## AN APPEAL TO HUMANITY

of Islam to Japan and Germany. As the Nizam of Hyderabad he is the ruler of a great Kingdom. As Mir Usman Ali Khan he is the richest man in the world. I do not ask him to be a Constantine or an Asoka. I appeal to him to make the best use of his riches and to help Islam in saving Humanity, and chalk out his name on the pages of history—permanently and indelibly—a name greater than that of a Constantine or Asoka.

*Aurake rozgar pa ham ne likha hai nam,*

*Ab asman se bhi mitaya na jaega.*

I ask him to help the Woking Mission to take the message of Islam to the European countries—particularly to Japan and Germany—*which are thirsting for a position in the world which Islam alone can bestow.* The Woking Mission has already made a name all over the world. I have had a long personal experience of its working, and can safely say that it has been functioning on correct, impartial, non-sectarian and peaceful lines. I have myself taken a part in its work, and can safely assert that its sole object has been the spreading all over the world the grand message, the truest message, *La ilaha ill-Allah, Muhammad-ur-Rasul Allah.*

Mr. Bernard Shaw has said :—

I believe if a man like Muhammad were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it much-needed peace and happiness.

Probably Bernard Shaw does not know that Muhammad is alive to-day as he was when he effected the most marvellous revolution—religious, moral, intellectual, social and political revolution—at the darkest period in human history. Let the two great Muslim benefactors—Mir Osman Ali Khan and Aga Khan—come forward and adopt means to make Europe know and understand the ever-victorious Muhammad. As soon as he is thoroughly known and correctly understood, he will assume the dictatorship of

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Europe himself and save Europe, save humanity and bring the "much-needed peace and happiness" all over the world. It is the duty of each individual Muslim to help at this moment the great torch-bearer of Islam of the present age—*The Islamic Review*—and make its circulation world-wide. There should be no Public Library in the world where it should not be sent free, and this can only be done if it has a substantial fund at its back. Muslims owe it to Islam to supply it with that fund. May God help them to do so.

Thousands of persons have already seen the *Light* for the first time through this great *Torch-bearer*. Thousands again, whose visions were getting a little dim, have regained their clear eyesight through the same *Torch*—the *Islamic Review*. And I appeal to every Muslim of every country to supply its quota of Oil or Electricity to keep the Torch lighted with all its brilliance. Nothing can be done without funds in this mundane world, and, as the *Islamic Review* is in the hands of a Registered Trust, there can be not the remotest suspicion of these funds being misused. The honour and the prestige and the influence of Muslims of every community in the world lie in raising the honour and prestige and influence of the whole Muslim Nation. Each and every Muslim should contribute towards it his mite in every respect possible. This is just the time for a united effort.

I prophesied in 1909 in my work *Islam and Socialism*, thus :—

The natural result of the weakening of the restraining moral forces on the one hand and of exciting animal passions on the other, will be a fierce fight involving the whole of Christian Europe on one side or the other which will end as the fight between two equally powerful and ferocious beasts generally ends—in the destruction of both the assailants and the assailed.

This has been fulfilled almost to the letter. But there was another prophecy, in the same book, which is in the



## AN APPEAL TO HUMANITY

course of fulfilment. I said :—

European materialism is charged with dangerous possibilities and seems destined eventually to prove self-destroying. Even if war is avoided, the perilous brutal peace and ever-hanging dangerous suspense, if kept for some time, will, in all probability, ruin the nerves of the nations and their finances ending ultimately in a crushing collapse.

Every effort is being made by Europe to avoid the “crushing collapse.” “Disarmament Conference” and “Economic Conference,” and so forth, are being held but the Fate seems to have decided to “Re-set the Pieces,” and therefore I repeat my appeal to Mussalmans made in *Islam and Socialism* in these words :—

In the meantime the Muslims should prepare themselves for the occasion when they will be called upon by the Supervising Providence which deftly resets the pieces on the chess-board of the world soon after one game is over and calls out fresh players to re-begin the game.

I have a very long experience of Europe. I have come in touch with the highest and the lowest in Europe. I have studied the trend of its civilization in all its phases, and I have come to the conclusion that it must be either thoroughly mended or completely ended for the benefit of Humanity.

Europe must give up the callous sweating of its own poor workers to provide champagne and dinners for its rich. Europe must give up its superior airs and the blood-sucking of the weak nations of the East to indulge in nude, all-night dances. If it does not give up these and scores of other vices, it must be crushed at once when it delays in destroying itself.

In my mind's eye I can see the “Supervising Providence” getting ready to “re-set the pieces.” Soon, very soon, the cry of “Fresh Players” will be raised. Possibly it will be raised three times—twice as a warning and the third time for the players to come actually in the field. Alas! the Muslims are very very unready up to the moment

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and the only course for them to adopt to be fit to be called to "re-begin the game" is to adopt means to give the Banner of Islam into the hands of a living ambitious nation like the Japanese or the German. It was the missionary zeal of the Prophet and his true followers that has made Thomas Carlyle cry out :—

Those Arabs, the man Muhammad, and that one century—is it not as if a spark had fallen, one spark, on a world of what seemed black unnoticeable sand ; and lo ! the sand proves explosive powder, blazes heaven high from Delhi to Granada.

Let every Muslim study Islam and all the possibilities Islam offers, and the same old enthusiasm will overtake him.

This is the past experience of History. The Banner of Islam has been taken up by one nation after the other. If the Banner of Islam is low to-day it is our fault. It is a matter of disgrace for every Muslim. Nay, it is a clear verdict of the Heaven that the present-day Muslims do not deserve that august name. True followers of Islam cannot but be always triumphant. The Holy Qur-án predicts that and Islam supplies all the material and all the means for the triumph and victory of Muslims.

Let us all be true Muslims and help in the triumph of Islam by all means we can muster.

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## WHY I ACCEPTED ISLAM

If the place of one's christening is any indication as to what religion one should follow, I should have been a member of the Church of England ; but as soon as I was old enough to attend religious assemblies of any kind, my thoughts turned to the Congregational Church, and to this Church I adhered until I reached the age of 27. I followed this form of religion while I was in India, where it went under the name of the United Board Church,



## WHY I ACCEPTED ISLAM

which included, besides, various other denominations, such as Presbyterians, Methodists, Baptists, Wesleyans and others too numerous to mention. During my stay in India I also visited the Burning Bush Mission, and that of the Seventh Day Adventists, and in all these there seemed to be something missing, a certain lack of sincerity was noticeable about them, which made me do a lot of thinking, and got me at times quite out of my depth.

Then, in 1929, I was invited by some friends to visit the Roman Catholic Church with them. This I did, and attended that Church in Naini Tal for some time, until at length I drifted away from it. There is, of course, a great deal of devoutness among Roman Catholics, but the thing that caused my severance from the fold was its unseemly pomp and ceremony.

Shortly after this I met a European, a Mr. Mathews, who had embraced Islam years before. He told me a lot about the Faith of Islam, and the simplicity and truthfulness of it made a very deep impression on me. Just before I came home I had the very great pleasure of reading the Holy Qur-án, which influenced me profoundly, and it was then that I decided to embrace Islam. I had already asked Mr. Mathews about the procedure to be followed, and so on my arrival in England I wrote to Lord Headley, who was kind enough to give me the information I required.

On the whole, I think the main cause of my embracing Islam was the fact that I found it to be the only religion where faith and truth are truly predominant.

I may add that I do not like the pomp of other religions, because it always reminds me of the Lord Mayor's Show.

H. G. NEWITT.

### WHY I EMBRACED ISLAM

BY OMAR PROUTT

For ten long years I have been in a wilderness of doubt and despair, and I am happy at last that I have found real peace and light in Islam. I am, indeed, really happy to be a member of that great Islamic Brotherhood the universality of which has never been challenged, and which has practised its ideals of Fraternity and Equality for the last 1,300 years or more, while the followers of other creeds have done only lip service to the precept and conveniently ignored the practice thereof. Apart from this the simple faith of Islam in One God, Allah, and His last Prophet Muhammad, whose teachings comprise of all that is necessary for the moral, material and spiritual needs of humanity, is surpassing the teachings of all the other founders of religions.

I was born in the West Indian Island of Barbados, and was brought up in a very religious family. I became a keen student of the Bible and was a really "great lad" at Sunday School. In keeping with the wishes of my parents I studied in order to become a local preacher, and frequently had to give discourses on the Scriptures. But by the time my school career was coming to an end I had become quite an infidel, being thoroughly disgusted with the practice of Christianity, though the Ideals propounded by Jesus Christ were undoubtedly noble and appealed to me. What, however, upset me most was the very degrading treatment meted out to the coloured races. It made me wonder whether Jesus had died on the Cross only for the sake of the white races of the world, or whether it was really true that all human beings were God's creatures. Racked as I was with doubt and despair, I left school and joined one of Lord Kelvin's



## WHY I EMBRACED ISLAM

steamers and began to roam about the world. Thus I became quite interested in the study of the different peoples I came across during my travels and in their beliefs.

I also had the opportunity of meeting all sorts and types of peoples, and no one had a greater influence over me than a Swede I met in Buenos Aires. He was a handsome young fellow of about 26 years of age. One day a batch of our ship's crew consisting of three West Indians, including myself, one Russian Finn, an Irishman from Liverpool and a Welshman were out for a walk on the quay when we were greeted with a charming "And how are the boys!" by this very pleasant Swede, who I then learnt was the Chief Officer of a boat lying in the harbour. We were so attracted by the man's personality and his hearty greeting that we stopped, and, after mutual introduction, became engrossed in conversation with him. He invited us to his ship, and as we approached his cabin he opened its door welcoming us with the words "Walk in Brother!"

All of us were rather taken aback by this fraternal greeting, and being the youngest of the lot, I waited for my seniors to give the start. As the others were apparently too shy or too conservative, I dared to break the ice and remarked to our host: "You are so different from the other white-men that I have met." "Yes, lad," was his genial reply, "It's because I belong to the greatest Brotherhood in the world." "Which Brotherhood is that" I asked. "It is the one and only Brotherhood that recognises all God's creatures as belonging to one great universal family, irrespective of caste or colour; a brotherhood which is endeavouring to uplift another and spread the true teachings of the Prophet." "Oh! you believe in a Prophet?" I said. "Yes," he replied, "And some day so will you." "What makes you

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say that?" I demanded. "You are made of that stuff and after many years you will think of me," was the reply I got.

Then turning to my companions as well he said, "Come lads, let us have some black pan." We enjoyed the coffee and cakes, and bid him a hearty "Good-bye." His ship left early next morning for New York, and I have since lost sight of him. But I can never forget the charming impression I have of him and the subtle influence of his conversation. Now I realise that he was a true Muslim. All throughout my ramblings in different lands I continued my study of peoples and religions. When I came out East, many years ago, I had an opportunity of making a comparative study of the great religions at first hand, and one of the first things that struck me was the stand-offishness, the pinched-back dignity and the pseudo-aristocracy of the members of the congregations of the so-called Christian churches. It is an undoubted fact that there are a comparatively few dignitaries in the various churches who not only preach but really practise the teachings of Christ. But as against these there are thousands who have made it only a profession and are lacking in that brotherly love, humility and understanding which are the genuine attributes of all nobility. Such indifference and lack of sympathy has driven millions from the Christian churches because they have been but given stones when they asked for bread. But in illustrious contrast to this stands out the teachings of the Holy Prophet of Islam. Here you find kings and peasants seated side by side, united in prayer in Allah's Holy Presence. No distinction is here of caste or colour, and those who have experienced or read of the pilgrimage to Mecca would, no doubt, appreciate the fact that here at least is to be found, in practice, the cult of Universal Brotherhood. Shoulder to shoulder one may see people



## WHY I EMBRACED ISLAM

of all races, white, black and yellow, all united together by that one bond of Faith—that great belief in Islam. The solidarity of Islam is unquestioned. Instead of an atmosphere vitiated by prejudices of the high and the low, the rich and the poor, the white and the coloured, one breathes here God's pure air full of the loving kindness and invigorating spiritual Love of Brotherhood. Man was born noble and equal. I cannot, therefore, see why there should be any chosen people of God while the rest of the world should be drawers of water and hewers of wood for them. Being rich or poor, high or low, white or black, is purely accidental for in the eyes of Almighty all men are equal. But in spite of the gradual and progressive evolution of mankind it is surprising to find what moral blindness and spiritual antipathy there is among men against those whom they cannot understand or appreciate.

But now that I have shaken off the shackles that held me fast to an iron-bound tradition built on prejudice and misunderstanding; and now that I have become a member of the noble Brotherhood of Islam, I feel that, as a true Muslim, it is my duty to broadcast the glories of the teachings of the Holy Prophet of Islam. To those who are in doubt and despair, as I was at one time, I say, take this opportunity and devote some time and attention to the study of Islam. It will reveal to you the world in a light that was never before understood by you, and guided by your Faith in the Oneness of God and the equality of all mankind you cannot but feel and experience that Peace which is ISLAM.

I think it will not be inopportune to mention my debt of gratitude to my Muslim brethren in Ceylon, and specially to Mr. A. J. A. Cader who made it possible for me to declare my Faith in Islam. Immediately I came here I got in touch with him. I doubt not that the

conversations he had with me helped to convince him that mine was a conversion of faith consequent on deep and careful study and not a mere plunge in the dark. He attended to everything necessary and I was glad to accept Islam at his hands.

To my Christian brethren I would say that derision need not be theirs. A little careful study, a more tolerant attitude and a change of mind and heart will convince them that as against the preaching of Christianity there is both precept and practice of Islam which alone redounds to its greater glory.

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## ISLAM IN ENGLAND

BY DR. SYED MUHAMMAD SIDDIQ, M.A., Ph. D. (LONDON)

Rome was not built in a day. So religions are not spread in a day. It takes years of patience, perseverance, diligent and well-organised work continued with a strict sense of duty and a profound knowledge of the circumstances of the place and the future trend of events. A true knowledge of the faith is the least accomplishment. It needs a great tact, a minute study of the psychology of the people and a remarkable ability of presenting facts. Equipped with these qualities, coupled with integrity and sincerity of purpose, the Missionary is bound to succeed, though his early efforts may seem not well rewarded in the beginning.

It was with this spirit and aim that the first Muslim Mission, the Woking Muslim Mission, was founded in England. The whole Missionary Movement of Islam in England may be divided into two parts, *viz.*, the pre-Woking Movement, and the Woking Movement.

Let us take, first of all, the pre-Woking Movement. Accounts of this movement are not well-known. A Per-

## ISLAM IN ENGLAND

sian, however, is supposed to be the first to have thought of spreading Islam in England, but no conversions seem to have been effected by him. The first conversion of an Englishman, as far as we know, was that of a Peer, called Lord Stanley of Alderley. This was followed by the conversion of Mr. Quilliam of Liverpool, a Solicitor and a good speaker. Mr. Quilliam and his followers received financial help from their Muslim brethren abroad, and he started a magazine. He also collected subscription for building a Mosque in Liverpool, but no Mosque was built, and, on the contrary, when he died it was found that it was a private house where Mr. Quilliam's family and a few Muslim converts congregated for prayers and which was called the Mosque. Shortly after the collapse of this movement a society, under the name of Pan-Islamic Society, was founded by Dr. Abdulla Suhrawardy with a view not to convert people to Islam but to remove the misunderstandings which had been created by the Christian missionaries in the West against Islam and its Prophet. In these efforts Dr. Suhrawardy was ably supported by Shaikh Mushir Hussain Kidwai, who was himself a student at that time. The Society arranged lectures and organised 'Id prayers generally in Hyde Park. It succeeded, to a great extent, in presenting the Prophet and Islam in their true colours and attracting people to the truth of Islamic teachings, and a few open conversions were made. As the Society was started by a student its enthusiasm was bound to wane on his return from England to India, and so it did, and now we no more hear of the Pan-Islamic Society.

A few years before the establishment of this society, i.e., late in the nineteenth century, Dr. Leitner, a retired Registrar of the Punjab University, had a large sum of money collected from Bhopal State and some other Muslim sources, and had a Mosque built at Woking, a suburban town about 25 miles to the south of London.



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The Mosque is called the Shahjehan Mosque on account of the greater contribution for its building having come from Her Highness Shahjehan Begum, the then ruler of Bhopal, but the Mosque is generally known as the Woking Mosque. Dr. Leitner had also a hostel built for Indian students from subscriptions by rulers of Indian States which was eventually sold as a private property of Dr. Leitner. The idea of Dr. Leitner was to start an institution for Oriental Learning and make it a centre for Indian and other Oriental students. That is why the road on which the mosque is situated was called Oriental Road, which name it still bears.

### THE WOKING MUSLIM MISSION

The second movement, *i.e.*, the Woking Muslim Mission, the pioneer of all Muslim Missions in the West, dates back from 1913. Its founder, the late Al-Haj Khwaja Kamal-ud-Din, speaks of its establishment and early circumstances as follows :—

Full twenty years have elapsed since I first set my feet on the British shores. I went there for the purpose to accomplish a work, the uphill part of which is nearly finished, so far as I am concerned.

I was at the Bar with a flourishing practice when a new call came to me—a strong, insistent call from within. It urged me to relinquish my profession of the Law and adopt religion as the future be-all and end-all of my life. So I went to England to introduce Islam under the most adverse circumstances imaginable. I went, as it were, to plant a foreign tree in an uncongenial soil. Not only was the work beset with exceptional difficulties, but it was regarded alike by friends and others as next to impossible, and I was told again and again that I had gone on a fool's errand. My friends felt that they could not stand by and watch me take such a leap in the dark, when I had a lucrative occupation more than sufficient to engage all my attention. They would not or could not see then that it was not a business but a labour of love that carried me there.

The environments were far from encouraging, and it appeared to be a fruitless task. On the one hand, the English were not only a religiously disposed people, but they were also tenaciously attached to their own faith. On the other hand, Islam was shrouded

## ISLAM IN ENGLAND

in dense clouds of misrepresentation, nay, not only misrepresentation but gross misrepresentation and mis-statement of facts to which the faith had been scurrilously and maliciously subjected. Though I was a Muslim by birth and a close student of religion, I was, to my intense surprise, informed of innumerable things believed to be existing in Islam of which I had never heard before. But I had faith in the righteousness and truth of the cause which I had in hand. I was well assured that honesty of purpose accompanied by true zeal and unremitting labour was certain of an ultimate success.... Only ten years' hard work enabled me to create an appreciative audience for Islam in the new land and effect willing conversions to our faith from the ranks both of the learned and nobility. I also observed sure signs of the decaying structure of the Church..... In 1923 I published my most successful book, *The Sources of Christianity*..... It immediately brought to light all that was lying hidden in the minds of many dignitaries of the Church. I proclaimed boldly that Christianity, as popularly accepted, against its teachings, was Mithraism pure and simple and not the religion of Jesus at all..... It also widened the circle of Islam in England.....

Now I presume.... that not only has the Occidental mind almost become purged of the wrong ideas formerly entertained about Islam, but also that my work on destructive lines against the fabric of organised Christianity is almost at an end, as far as I am concerned, and that I must now devote myself to the constructive side of my task..... Since these books [Scriptures] contained scarcely anything that would further the ends of civilization,... I think the time is now ripe for appreciation of Islam and its Book in their true light, and the manner in which they meet the requirements of the day. I believe that the Holy Qur-án contains enough material to accomplish the desired ends. The appreciation of my few articles on the Qur-án, which appeared in the last volume of our periodical, encourages me to continue the work. Most of our readers, together with a sufficient number of our new brethren in faith, ask us to devote more space to this subject. In fact, this is the real object of a publication like our journal. Ours is not a topical journal. It has neither to serve political nor any other similar human end. It has been established to propagate Islam and advocate its cause in Western lands; and we could not do better than acquaint the people of these lands with the Book of our Faith.

The above extract is an epitome of the history, the activities and the aims and purpose of the Woking Mission, and it leads us to draw the following conclusions:—

1. That the Mission was started in 1913.

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2. That it was initiated by individual efforts of Khwaja Kamal-ud-Din and not by a Society or *Anjuman*.

3. That the atmosphere was intensely hostile owing to the misrepresentation of Islam by Christian missionaries.

4. That instead of presenting the beauties of Islam to the Western public, the Mission had to start with the destructive method of removing the misconceptions regarding Islam.

5. That the policy of the Mission was not to attack the real Christian faith or Christ, but to refute the popular form of Christianity, which was far from its original teachings.

6. That the fruits of its labours were first felt after the lapse of ten years.

7. That the lapse of twenty years had almost sufficiently completed the destructive side of the work, and that after it the need for constructive work was felt.

8. That the journal of the Mission, *i.e.*, the *Islamic Review*, is exclusively a religious organ meant for the propagation of Islam and not political in the least.

To this must be added that Khwaja Kamal-ud-Din arrived in London in October 1912. Five months after his arrival, *i.e.*, in February 1913, he started from Richmond a journal called the *Muslim India and Islamic Review*, which proved the most powerful proselytizing agent later on. In summer, 1913, he shifted to Woking, and took possession of the Mosque which was closed at that time, and was in personal possession of the heirs of Dr. Leitner, had it repaired and made fit for use. In the reclamation of the Mosque he was greatly helped by the late Sir Abbas Ali Beg, the Member of the India Council. The office of the journal was taken to Woking, and the



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Woking Muslim Mission was established without loss of time, *i.e.*, about 8 or 9 months after the arrival of the Khwaja in London. In 1914 the name of the journal was changed into *the Islamic Review and Muslim India*, and, ultimately, in 1921, into *Islamic Review* which it carries upto present day.

### THE AIMS, PRINCIPLES AND METHODS

The main aim of the Mission was, and still is, not so much to proselytize as to contradict the mis-statements of the Christian propagandists about Islam, to bring home to the Western public the real and not vitiated and disfigured teachings of Islam, and to save this religion from further misrepresentation and sheer injustice. To achieve this end it was essential to depict it in its real, original and untarnished form—a simple faith with no intricacies or elaborate system of thought, without mentioning, or much less stressing upon, the petty differences of details which may exist in different schools of thought in Islam and which may be the outcome of individual mind and individual thinking. The West and the Christian World were themselves tired of the mushrooms of sects which had sprung up in the teachings of Christ; and any suggestion of their importance in Islam would have nipped the progress of Islamic Missionary efforts in the bud. Khwaja Kamal-ud-Din was far from preaching any particular sectarian view. He, on the contrary, upheld the cause of Islam, pure and simple, as it was found in the time of its founder—an Islam where Sunnis, Shias, Wahabis, Ahl-i-Hadis or Ahmadis all have the same place without any precedence or superiority of one to another. The prayers at the Mosque are generally conducted by the official Imam, but, on many occasions, the Khwaja put followers of different schools of thought as Imam to conduct prayers to show that in reality there was no difference whatever between

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members of different schools, and even now, as in the days of the Khwaja, Friday and 'Id prayers are all conducted in the most simple and popular way acceptable to all, and the latter, when there is a more heterogenous gathering, have several times been conducted by men of diverse nations and schools of thought including H. E. Hafiz Wahba, the Hejaz Minister in London, the Grand Mufti of Palestine and many others.

As for the methods adopted for the propagation of Islam, they are most up-to-date and systematic, and may be enumerated as follows:—

1. The Friday sermon is preached at Woking and prayers are said in two different parts of London.

2. Weekly lectures on different topics are delivered by the Assistant Imam at the Mosque, Woking, and by the Imam at the Prayer House, London. At these lectures questions are invited and answered, and the Prayer-House lectures are not delivered only by the Imam but also by other distinguished people and specialists.

3. Arabic classes are held for the instruction of the children of new converts in the Qur-án and Prayers, etc.

4. Liberal-minded societies are induced to have their meetings addressed by Muslim Missionaries.

5. A society called "The Muslim Society of Great Britain," London, was inaugurated, under the presidency of Lord Headley. It arranges a number of lectures on Islam all the year round, and organises a special function on the occasion of the Holy Prophet's Birthday which is not necessarily celebrated on the very day of his birth. The function is always celebrated in one of the leading hotels in London, and is becoming every year more and more popular. Lectures on the life of the Prophet by eminent speakers and a free distribution of literature on the subject are followed by an entertainment to light refreshments.

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6. The Prayers of both the *'Ids* are offered on a wide green lawn fronting the Memorial House, the residence of the Muslim Missionaries close to the Mosque. The prayers are followed by a *khutba*. The gathering consists of Muslims of all nationalities—Indians, Persians, Afghans, Malayans, Burmese, Chinese, Egyptians, Arabs, Syrians, Nigerians, Czechoslovaks, British and Americans—including non-Muslims who are invited specially on the occasion, and thus it is the largest international gathering of the brethren of Islam second only to Mecca. When the prayers and the address are over the visitors are treated to lunch, many of them staying till afternoon.

7. The Mission does not concern itself only with the spiritual uplift of its visitors but takes a keen interest in the development of sportsmanship among its guests and thus create a further bond of unity.

8. "At Homes" are held from time to time, at the Mosque in Woking, the Prayer House or some hotel in London, to meet distinguished guests, and to most of these the new Muslims are specially invited. A lecture or an address is the usual feature of these "At Homes."

9. The correspondence department of the Mission furnishes replies to enquiries and queries from persons residing in England and abroad.

10. The Imam gives interviews to persons interested in the study of Islam, and provides an opportunity of face-to-face conversation.

11. Apart from correspondence and interviews, the Imam further encourages personal touch with the new Muslims by inviting them to stay with him at the Mosque and remove the difficulties which a neophyte confronts in the study of religion.

12. The Mission's organ, the *Islamic Review*, is distributed free to non-Muslims interested in Islam.



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13. A free supply of the *Review* is sent to principal libraries of Europe, America, Australia and Africa, and it is the *Review* which has been the most potent factor in bringing home the beauties of Islam to the Western people and making them converts.

14. There is a long list of other publications issued free of charge to Muslim converts and non-Muslims on such subjects as the teachings of Islam ; Muhammad and Jesus ; the Existence of God ; the Qur-án and War ; Islam and Progress ; Islam and Force ; Divorce ; Polygamy, Status of Women, etc., etc.

## THE ACHIEVEMENTS

However, the twenty years' sustained efforts of the Working Muslim Mission have not been without their effects. The success is remarkable, but it is not to be taken in terms of numbers of actual converts but of the amount of interest that has been created in Islam and the trend of thinking about Islam which has changed from hostile, prejudiced, bigoted and pre-occupied into dispassionate one, which has been able to remove misconceptions about this religion. The Working Mission, as a matter of fact, does not aim, or rather has not aimed so far, so much at the conversion as telling people the truth about Islam or, in other words, removing the spots which have been put, and the discolouring which has been given, to Islam by the Christian missionaries for propaganda purposes. It has been the policy of the Mission and its organ, the *Islamic Review*, as pointed out in the article quoted at the beginning from the pen of the late Khwaja Kamal-ud-Din, to concentrate upon the latter aspect, *i.e.*, the destruction, rather than upon the former, *i.e.*, the construction ; and it was about a year before his death in December, 1932, that the Khwaja changed his tactics and emphasised the constructive side of his work rather

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than the old destructive side which had completed its task. What effect this new policy will have is difficult to say at this early stage of its development, and only time can prove its efficacy. Anyhow, even during this destructive stage of the Mission's progress it can claim many thousands of converts to Islam in the British Isles and in other countries, and hardly a week passes before a new convert is added to the list.

The influence of the Mission is not restricted to England alone but its sphere of action extends to the English-speaking countries of Australia, Africa and America, the last mentioned having recently evinced unexpected interest in Islam. Nor are the European countries unaffected by its activities, and, as the correspondence of the people of different Continental countries published from time to time in the *Islamic Review* shows, there are Dutch, Danes, Norwegians, Swedes and Hungarians who profit by the Islamic literature. Thus, thanks to its literature, Islam is a growing opponent to Christianity as it appears to-day. The Church Missionary Societies feel its danger as it would appear from the following extract from an article in the *London Catholic Times*, January 18, 1929, under the title of *Islam's Challenge to Christianity* :—

Do we realise that we are faced with a peril which, though as small as a man's hand at present, may assume a formidable shape unless resisted by measures of a defensive, if not offensive, kind? This peril is the threatened invasion of Britain by Islam, and those who have eyes to see have little doubt that it is within our gates.

The modern scientific-minded Europeans are not satisfied with the dogmas and ritualism of Christianity and even the Church of England is out for reform harbingered by the Modernist Movement which is tending towards the simple and inelaborate system of religion offered by Islam. George Bernard Shaw, the world-known thinker of England of to-day, made a prophecy in his

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*Getting Married* about Islam in the following terms :—

I believe the whole of the British Empire will adopt a reformed Muhammadanism before the end of the century (p. 290, London, 1929).

When asked to confirm it he wrote the following :—

I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capability to the changing phases of existence which can make itself appeal to every age. The world must doubtless attach high value to the predictions of great men like me. *I have prophesied about the faith of Muhammad that it would be acceptable to-morrow as it is beginning to be acceptable to Europe of to-day.* The Medieval ecclesiastics, either through ignorance or bigotry, painted Muhammadanism in the darkest colours. They were, in fact, trained to hate both the man Muhammad and his religion. To them Muhammad was anti-Christ. *I have studied him, the wonderful man, and, in my opinion, far from being an anti-Christ he must be called the saviour of humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness.* Europe is beginning to be enamoured of the Creed of Muhammad. In the next century it may go still further in recognising the utility of that Creed in solving its problems, and it is in this sense that you must understand my prediction. *Already even at the present time many of my own people and of Europe as well have come over to the faith of Muhammad. And the Islamisation of Europe may be said to have begun.*

## FINANCES

The Woking Muslim Mission is a body registered in Lahore in May, 1929, and in London in August of the same year, under the name of the Woking Muslim Mission and Literary Trust, and incorporates the Bashir Muslim Library, and the *Risala Ishaat-i-Islam*.

The income of the Mission is received by the Financial Secretary, deposited in the Bank, *i.e.*, Lloyds Bank, on the day of receipt and the acknowledgment sent to the donor. The expenditure is determined by the budget already sanctioned by the Trustees. Cheques on the Bank bear the signatures of the Vice-President, who is



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also the President of the Managing Committee, the Secretary and the Financial Secretary of the Board of Trustees, according to the budget passed by the said Committee. The whole account, income and expenditure, is published monthly in the Urdu journal, *Ishaat-i-Islam*, Lahore, and the annual balance sheet in the *Islamic Review*.

The last aspect, however, is rather unsatisfactory. The Working Muslim Mission, in common with all the world organisations, has heavily suffered at the hands of the economic depression, and it is to the credit of the workers and the organisers of this institution that it has waded through successfully. But it is the duty of every Mussalman, no matter in what part of the world he lives, to stretch a helping hand to this one of the most rational and broad-minded institutions in Islam, which, as mentioned already, is non-sectarian, non-party and non-political body. Islam, pure and simple, and the Prophet of Islam, thinker and an organiser, are the two topics upon which the activities of the Mission are based. It is just as much Shia or Sunni as it is anything else. During my three years' stay in England I was in close touch with this movement, not as a worker but as one deeply interested in its activities and progress, and I could find nothing which could be termed sectarian, and I dare say that every penny spent in this noble cause will be well-invested and would serve the donor both in this world in the way of strengthening his community and religion scattered in all the corners of the world as well as in the next world. I hope that the Muslims would regard it as their own institution and treat it as such.

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## TOLERANCE

By W. B. BASHYR-PICKARD, B. A. (Cantab)

[An address delivered before the Inter-Religious Crusade at the Guildhouse, Eccleston Square, London, S. W. 1, on Thursday, the 12th October 1933. This is a second of the series of lectures on "Islam and its Teachings," the first one having been delivered by the Maulvi Abdul Majid, Imam of the Mosque, Woking, at Whitfields Tabernacle, London, W. C., on 21st September 1933, on "Prayer."—ED. I. R.]

*Allahu akbar ! God is Great ! Ashhadu al la ilaha ill'Allah wa ashhadu anna Muhammadan abduhu wa rasuluhu.*—I bear witness that there is no god but God, and I bear witness that Muhammad is His servant and His messenger.

### AL-FATIHA

All praise is due to Allah, Lord of the worlds : The Merciful, the Compassionate, Lord of the Day of Judgment. Thee only do we serve, Thee only do we ask for help. Guide us in the perfect path, The path of those whom Thou dost bless ; Not the path of those, who meet Thy wrath ; Nor those who go astray.

My brothers and my sisters, peace be with you this midday and the Grace of God (Whose Name be praised) !

Before proceeding to my subject, it is necessary for me to say a few words to clear the ground, to clear away misunderstandings, or misgivings from your hearts. Firstly, the religion which I follow is Islam, even the religion of Adam, the religion of Abraham, the religion of Moses, the religion of Jesus, the religion of Muhammad (upon each and all of whom be peace !). Those who follow the religion of Islam (which means submission to the Will of God (Whose Name be praised !), are properly designated as "Muslims," not as "Mahommedans," and for this reason—Abraham was a Muslim, submissive unto the

## TOLERANCE

Will of God, righteous. Muhammad (may the Peace of God be upon him!) did not preach a new religion. Muhammad restored and established by the permission of God, the religion of Abraham, even Islam, even Submission to the Will of the ONE ONLY GOD. As, then, this religion, even Islam, was in existence before the advent of the Holy Prophet Muhammad, those who follow Islam are designated "Muslims."

### ON TOLERANCE IN GENERAL

Now to proceed to our subject, tolerance. I rejoice to be here now to speak to you, my brothers and my sisters, upon so excellent a subject as tolerance. To-day we have greater need for, and indeed opportunity for, tolerance than ever before. The world has suddenly become so small. The Northern Latitudes are in touch with the Antipodes, and the East and the West mingle freely. We may say that now no longer is any part of the world separated off and estranged by mere distance from any other part of the world. No people is out of touch with any other people throughout the world. Indeed the word "foreigner" is rapidly becoming a curious and obsolete word: a term for something that is ceasing to exist: a relic of a former age. Let us, then, with both hands welcome tolerance in its thousand forms, in little things as well as great things.

Now let us speak of religion. A wide tolerance is here required. The most sacred thoughts and feelings and aspirations of our brothers are not to be scoffed at, made the subject of sneering and laughter. If we progress in understanding and largeness of heart, this will become impossible to us.

Towards tolerance the study of comparative religion is a great aid. While we remain ignorant of anything, we cannot judge it; we cannot say how much truth or how much falsehood it contains. Let us, therefore, learn.



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Knowledge with understanding will help us to sift eternal truth from vanishing falsehood.

Yet I would strongly demarcate a very real danger, that must be guarded against in the study of comparative religion. Even thus: there may perhaps be a thousand ways to God, the Truth; there may be a thousand million; yet there is but ONE GOD. Praise to His Name, the Ever-Living, the Eternal, the Creator, the Most Merciful! But, let me emphasise, a mere mental recognition of the existence of many ways towards God, the Beloved, will not approach a man or woman in nearness to God. The only belief that avails is belief carried out in action. Choose, therefore, the path and *walk* therein.

Let me illustrate. There is a lover seated at a railway station, wherethrough pass many trains. As he watches them, the lover keeps saying to himself. "Good! Excellent! all these trains are going to the place, where the Beloved dwelleth." So the sun sinks from noonday towards its setting, and still the lover remains seated at the station, and still he repeats "Excellent! excellent indeed! all these trains are going to the place where the Beloved dwelleth."

What should we think of such a lover? Should we say he had any love at all? Nay! and thrice nay! Unless he arises and chooses his train and enters it, we will not believe in his love. Assuredly, unless he takes action, he will never reach the Beloved.

Therefore, O my brothers and my sisters, I would say: "Pray unto God. Pray that God may guide you into the path most suited to the faculties and capabilities, He, the Creator (praise to His Name!) has placed within you."

### ON ISLAMIC TOLERANCE

We proceed now to consider tolerance from the aspect of Islam. Islam rests upon the Sacred Book, the Glorious

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**Qur-án.** In the Qur-án it is written, *La ikraha fi 'ddeen*, "There is no compulsion in religion." How could there be? Religion is of the heart; the outwardness is as nothing. Further, no one can be a believer except by the Grace of God. Will you, then, seek to compel what concerneth the Grace of God; unto God the hearts belong, whether willingly or unwillingly. He is the Very-Forgiving, the Most-Merciful, the Lord of Bounteous Grace. Turn ye to Him. He will turn to you.

And Who is God? Of Whom am I speaking to you now? Even ONE LORD, of many Names, in English God, in French *Dieu*, in Arabic ALLAH. ONE LORD, Eternal, Most-Merciful.

In the words of the Holy Qur-án:—

ALLAH is He, besides Whom there is no god, the Ever-Living, the Self-Subsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases; His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not at all, and He is the Most High, the Great.

Now, as a further instance of the tolerance existing in Islam, let me again quote from the Glorious Qur-án:—

Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.

And again from the Holy Qur-án:—

Yea! Whoever submits himself entirely unto God and he is the doer of good (to others), he has his reward from his Lord, and there is no fear for him nor shall he grieve.

And again from the Qur-án:—

And Allah's is the East and the West, therefore whither you turn, thither is Allah's purpose; surely Allah is Ample-Giving, Knowing.

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Now let us be quite certain upon what basis this tolerance rests in theory. Is it not thus ?—God (Whose Name be praised !) possesseth all things and has the supreme right to everything ; nothing is beyond His Knowledge from beyond the furthest star, closer than the minutenesses which comprise electricity. Surely He liveth and breatheth in the æther—All-Pervading Sovereign, Supreme. Praise ! Praise to His Name, the One !

No harm can befall and no good can befall without His Permission, He, the Just, Who has sent down the Measure of good and evil. He causeth the sun to shine upon the righteous and upon the unrighteous ; neither are His Bounties to be numbered.

What attitude, then, can any man gifted with understanding adopt save an attitude of tolerance ?

And, further, if this be not enough, consider the teaching of Islam, even this :—Whatsoever good a man doeth the blessing thereof rests upon himself, and whatsoever evil a man doeth, that assuredly is placed to his account. Ye must each of you face your own account. No soul shall answer for another soul. Everyone shall be paid justly for his own deeds. Ye shall not find any injustice with God. Each soul is responsible for its own actions. Ye shall not be called upon to answer for another. And God is swift in reckoning.

### ISLAMIC TOLERANCE : PRACTICAL

Let us now consider the actual practice of tolerance in Islam ; but I would firstly preface these remarks by an illustration, demonstrating the basis of practical tolerance. Whatsoever a man believeth in his heart maketh his own weal or his own woe ; and God (Whose Name be praised !) knoweth the hearts. My belief will not benefit another, unless he also believe ; and, though a million disbelieve, it will not harm the faithful one whit.



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To illustrate :—*Your* wearing a fur-coat in winter will not keep *me* warm, neither will *my* bathing in the sea in summer refresh *you*. Ye must act for yourselves.

And so it is that in Islam we find a wide religious tolerance is practised. Let me cite the example of the Holy Prophet Muhammad (May the Peace of God abide with him !). In the life of Muhammad by Sir William Muir an account is given of the historical charter granted by the Prophet Muhammad to the Christians of Najran. “The rights of the Christian minority are secured to them. Religious freedom is granted them. A guarantee is given them that everything, small and great, should continue as it then stood in their churches, their services and their monasteries. The pledge of God and His Prophet is given that no Bishop shall be removed from his bishopric, nor any monk from his monastery, nor any priest from his priesthood ; their authority and rights shall not be interfered with, nor anything that is customary amongst them ; so long as they conduct themselves peaceably and uprightly they shall not be oppressed, neither shall they themselves oppress.”

Could there be given any example of more generous, more tolerant treatment of a minority ?

And, following this example given by the Holy Prophet Muhammad, what has history to show of the manner in which the after-time has followed the example set ?

We find that in lands under Muslim rule religious freedom is granted to Christian and other minorities. The Christians are to be allowed to follow their religion without molestation and the Jews also theirs. Such of conquered peoples as accept Islam are accorded the privileges of Islamic Brotherhood, while those who wish otherwise, though not receiving full rights as Muslims, are nevertheless not to be persecuted or molested.

Excellent illustrations of this practical religious tolerance of Islam are given by the conduct of the Caliphs of Islam, who permitted Christians to hold offices of the highest distinction under their rule.

There is a reported saying of the Holy Prophet Muhammad to the effect that difference of opinion is a blessing from God. By tolerance and the weighing up of different opinions one arrives, after consideration, at the most desirable course to be taken in any affair. Consideration is of God ; haste is of the devil. Be tolerant ! weigh and consider !

Further, a belief in truth tendeth to make a man tolerant. Truth is eternal. The Truth is one of the Names of God (Whose Name be praised!). Whoso layeth hold on Truth, layeth hold on God. Whoso seeketh the Truth, seeketh God. Verily, the Truth hath come and falsehood is a vanishing thing.

Now my remarks to you, my brothers and my sisters, draw to a conclusion. I would urge upon you, one and all, the excellencies of a tolerance as wide as the heavens and the earth. Know that God (Whose Name be praised !) hath power over all things. He alone is the Truth, and assuredly Truth shall prevail ! Consider, then, widely, and take unto yourselves, by the Grace of God, the truth that most nearly concerns you. Of the thousand paths to God, choose the one that appeals most to your heart, and implore the Guidance of God therein. Be not proud, you who will be dust ! Bow yourselves down, humble yourselves with gladness before the Majesty of God, Lord of the heavens and the earth, the First and the Last, the Creator, the Most-Merciful, the Lord of Peace. Remember the teaching of Islam—Whatsoever ye do, ye shall meet the account thereof. If ye do evil, ye shall find the punishment thereof ; but, if ye do good, ye shall find the reward thereof, even multiplied ten times, for your Lord is One God, the Most-Merciful, the Very-Forgiving.

## TWENTY YEARS AGO

### TWENTY YEARS AGO

#### THE BROTHERS IN ISLAM<sup>1</sup>

It had been said we could not meet,  
Or join in prayers for further grace  
Together reach Thy mercy seat  
Or mingle praise in the same place.

O Heavenly Father, Thou hast shown  
To us, Thy loving faithful sons,  
How brotherhood has quickly grown  
Insep'able while time still runs.

In all the ages of the past,  
In all the future years to come,  
Thy Name alone can bind us fast,  
Whilst we can say, "Thy Will be done."

Great Allah, Lord, our God, our King,  
Who knowest what for us is best,  
We praise Thy Name and loudly sing  
The fusion of the East and West.

HEADLEY.

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#### SOME OF THE MAIN FEATURES OF ISLAM.<sup>2</sup>

Islam forbids drinking and gambling ; recognises no priesthood, no doctrine of original sin, Atonement, or Redemption. Each soul must work out its own salvation. Islam holds out a hope of salvation to all. The soul that worships the Almighty, but not the Son ; the Light, but not the lamp : strives after the True, and acts aright, shall have everlasting life.<sup>3</sup>

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#### CIVILIZATION AND CHRISTIANITY.<sup>3</sup>

In a way the Christian Church has always been a stumbling block in the way of progress. Every kind of reform in the West found the Church amongst its foremost enemies. Point out any landmark in the history of European civilization which was reached without rousing strong ecclesiastical opposition. The Church did her utmost to strangle all learning and science. She could not bear to see the torch of knowledge going beyond the four walls of the convents. All scientific discoveries were discouraged and branded as

<sup>1</sup> *Islamic Review*, January 1914.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Islamic Review*, February 1914.



witchcraft. Woman saw her lowest debasement under the pious aspersions of the Church. A noble reform like the suppression of slavery was also opposed by the clergy. We are not averse to apologies. We might ascribe this all merely to the ignorance of the Mediæval Church if only modern advanced ideas could be traced to something taught in the Church Scriptures....

The Church advocates only advertise their ignorance of the very rudiments of civilisation, as read in the light of their cardinal belief, when they claim it for Christianity. To an analytical eye Western religion and civilisation diverge even on basic principles. What one denies to man the other grants to him. Is not personal judgment or private conviction, which when allowed to man bring out all his mental faculties into full play and help him to soar into the highest realm of intellect, only an acquisition of a century or two to the European mind? Did not the Church try to stifle all private opinion in religious matters for centuries? Is not personal conviction still denied? What, after all, is civilisation? The evolution of the latent faculties in man and in the universe around him. He is civilised when he is fully developed, and how can his faculties rise to the highest point if personal judgment is denied to him? Analyse the doctrines which the Church now preaches as Christianity and you will find in them nothing to help human nature. They represent man as the most degraded atom in Nature, incapable of rectitude and hopeless of all reclamation. If this is the outcome of a religious teaching, it is difficult to understand what that religion has to do with human evolution.

KHWAJA KAMAL-UD-DIN.

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### A CHALLENGE.<sup>1</sup>

The Working meeting is a challenge: to whom? Of course, we shall be told by some of our separated brethren that it is a challenge to Christianity. It was not, and was never intended to be, anything of the kind. IT IS A CHALLENGE TO ISLAM. A clarion call to the Faithful everywhere to be up and doing. The harvest is ripe, *where are the labourers?*

W. A. LLOYD.

<sup>1</sup> *Islamic Review*, February 1914.

## FASTING

### FASTING

BY W. B. BASHYR-PICKARD, B.A. (CANTAB.).

Fasting is a divinely ordained institution. The prophets of religion practised fasting. Jesus fasted; Muhammad fasted. We, who follow the teaching of the prophets; we, who walk in the Way of God made manifest by the prophets, must fast.

Now the object of fasting is to attain nearness to God, to guard against evil, to refresh our appreciation of the mighty mercies of God (Praise to His Name, Who is the Most Merciful of the merciful ones!).

The body is the vehicle of our earthly existence, the car in which rideth the serene soul. The vehicle must work smoothly and unobtrusively, lest it distract the attention of the soul from that elevated existence proper to the soul. The car must be completely under control, so that by brake and by acceleration it may at all times be in a fit condition to obey the soul's slightest touch of guidance.

Fasting is the power which subdueth the body and maketh it rightly subservient to the soul. Fasting is the overhauling and cleansing and adjusting of the car that carrieth the soul.

The body must not be despised: it is God-created. It must not be maltreated by asceticism, lest it take vengeance in return upon the soul, whose well-disciplined, obedient servant it should ever be.

Fasting is a divinely sent *blessing*, in that by fasting it becometh pleasurable to live ever within the limits appointed by God. The soul becometh at ease, and fretteth not at right restraint and desireth not to overstep the confines of righteousness. Fasting benefiteth most the soul, and yet it benefiteth the body greatly. The clamourings

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of hunger and thirst seem to be, as it were, the armed forces of the body, and, when in the course of time by fasting their outcries are by daily occasion disregarded, it seemeth that these armies of the body learn discipline and patience. They gather strength for use when the soul shall issue them the command to work and employ their powers in its high service.

And RAMADHAN is a great BLESSING, renewing the life of the Faithful, advancing them by degrees of nearness to GOD (Praise be to ALLAH, Lord of the Worlds!) Ramadhan re-knitteth ever securely the bonds of religion. The oppression of the world and the wiles of the devil recede far, discomfited, during the blessed month of Ramadhan.

Religion appeareth with renewed resplendence during Ramadhan. It is the cleansing of her person and her garments, and the drawing near in purity into the presence of the BELOVED.

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## MUHAMMAD, THE PROPHET OF ISLAM : SOME ASPECTS OF HIS LIFE

BY M. A. C. M. SALEH

Islam, the religion of Adam, Abraham, Moses, Jesus and Muhammad, the last named being its latest exponent, has suffered much through ignorance. Muhammad, the light of the world, the fount of all knowledge, the crown of *Arabia*, the divine Messenger, is one whose life in itself is an enlightenment to the world and an embodiment of virtue to mankind. Says Sir Muhammad Iqbal, one of the renowned poets of the age:—

The birth of Islam, as I hope to be able presently to prove to your satisfaction, is the birth of inductive intellect. In Islam prophecy reaches its perfection in discovering the need of its own abolition. This involves the keen perception that life cannot for



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ever be kept in leading strings ; that in order to achieve full self-consciousness man must finally be thrown back on his own resources. The abolition of priesthood and hereditary kingship in Islam, the constant appeal to reason and experience in the Qur-án and the emphasis that it lays on Nature and History as sources of human knowledge, are all different aspects of the same idea of finality. Indeed the Qur-án regards both *Anfus* (self), and *Afaq* (world), as sources of knowledge. God reveals His signs in inner as well as outer experience, and it is the duty of man to judge the knowledge-yielding capacity of all aspects of experience. The idea of finality, therefore, should not be taken to suggest that the ultimate fate of life is complete displacement of emotion by reason. Such a thing is neither possible nor desirable. The intellectual value of the idea is that it tends to create an independent critical attitude towards mystic experience by generating the belief that all personal authority claiming a supernatural origin has come to an end in the history of man.

Belief, knowledge and realisation, are three stages which Muhammad the Prophet expounded to the world. Inayat Khan, a great champion of the Sufi movement, observes in *The Inner Life* : “ Besides this it is necessary that man realizes before starting his journey that he has fulfilled his duties—his duty to those around him and his duty to God. But the one who considers his duty to those around him sacredly does his duty to God.” Character has its place both in piety and prophethood. In the Qur-án itself there is ample proof to establish that Muhammad had been the model of perfection.

Muhammad did not lay claim to anything other than to which he was entitled, for he believed in the Holy Injunction that truth must in the end triumph over falsehood. On account of his deep conviction he never wavered to speak the truth even in the hour of the greatest danger. What implicit faith he had in Allah, the Supreme Being, Who pervades the universe and guides the destiny of mankind, may be seen from the incident that occurred during his eventful journey from Mecca. Muhammad had Abu Bakr with him, and on their way to Medina they took shelter in a small cave, known to the historians as Saur, to

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avoid the enemies who were chasing them. On this memorable occasion Abu Bakr asked the Prophet in despair "we are only two (meaning what defence could they offer)." "No," replied the Prophet with perfect equanimity and calmness, "we are three in all, for Allah is with us."

To justify the assertion that the spread of Islam had its origin in small beginnings there are three epoch-making historical events. First, Muhammad received his Divine Command when he was all alone meditating in the cave of Hira; secondly, his escape from the Koreish who planned to murder him in his own house in Mecca; thirdly, when he took refuge in the Cave of Saur, the enemies did not suspect him to be there, for they were deceived by the cobweb in and around the cave. These are the three events that marked the rise of Islam; the absence of any one of them would have completely erased Islam from the face of the earth. Allah the God of Mercy in His infinite Wisdom has His design in Nature.

Sir William Muir—who does not love the Prophet over-much—gives a description of the Prophet which speaks volumes about his magnanimity and charitable disposition even to his worst enemies. His lofty ideals and cherished principles enhanced his reputation to earn the title of *Al-ameen*, the righteous, alike from the friend and foe. One striking feature in Sir William Muir's description is about the Prophet's mission to Tayif.—"He (the Prophet) exposed the folly of worshipping idols, and called the Tayifites to the worship of One Great and All-powerful God but to no purpose. Enraged at the outspokenness of the Prophet they abused him and incited the children who mocked at him, clapped at him and made Tayif too hot for him. In despair he left the city after a sojourn of ten days. A rabble threw stones at him and followed him till evening. When the mob dispersed the wearied Prophet sat under the shade of some trees at the foot of the surrounding

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hills at a distance of two or three miles from the city. He was bleeding from both his legs which were injured, and the faithful Zaid in attempting to shield him received a severe wound in the head. Close by was a garden of Utba and Shayba, two wealthy Meccans. Seeing the distressed condition of the Prophet they sent him a tray of grapes." When the Prophet was refreshed he proffered in all humility the following touching prayers to Heaven—I prefer to quote my own, as Sir William Muir's translation is not quite correct—"O God! to Thee do I complain of the feebleness of my strength, of my lack of resourcefulness and my insignificance in the eyes of people. Thou art the Lord of the weak. Thou art Most Merciful of all the mercifuls. To whom art Thou to entrust me? To an unsympathetic foe who would sullenly frown at me or to a close friend to whom Thou hast given control over my affairs. Not in the least do I implore for anything except that I may have Thy protection. In the light of Thy face I seek shelter. The light which illumines the heavens and dispels all sorts of darkness and which controls all affairs in this world as well as in the hereafter. May it never be that I should incur Thy wrath nor that Thou should be angry with me. There is no power nor strength but through Thee."—*Amen*. Sir William Muir concludes thus:—"There is something lofty and heroic in this journey of Mohamed to Tayif; a solitary man, despised and rejected by his own people going boldly forth in the name of God—like Jonah to Nineveh—and summoning an idolatrous city to repentance and to the support of his mission. It sheds a strong light on the intensity of his own belief in the divine origin of his calling." One of the celebrated modern Muslim writers says that recent psychic researches have proved the existence of a spiritual world and the possibility of revelation in some form or other. The pure character of



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Hazrat Muhammad, his honesty, his marvellous genius, his keen interest in the welfare of the human race, his yearning for communion with the Soul of Nature, his deep meditations in the solitude of Mount Hira, his lofty teachings, his moral influence over his most intimate friends who knew the ins and outs of his nature—all these facts, based on unimpeachable historical evidence, leave no room to doubt the divine origin of the revelations which were delivered to him by Angel Gabriel or which came to him in trances.

The belief in angels is not unworthy of credence. Sir Oliver Lodge, one of the greatest scientists of the present day, says: "The idea of angels is usually treated as fanciful. Imaginative it is, but not altogether fanciful, and though the physical appearance and attributes of such imaginary beings may have been over-emphasised or misconceived, yet facts known to me indicate that we are not really lonely in our struggle, that our destiny is not left to haphazard; that there is no such thing as *laissez faire* in a highly organised universe. Help may be rejected but help is available; ministry of benevolence surrounds us—a cloud of witnesses—not witnesses but helpers, agents like ourselves of the imminent God."

Before the Battle of Badr, which was to decide the future of Islam, Muhammad said the following prayer which is unique in the history of Islam:—"O Lord, I beseech Thee, forget not Thy promise of assistance and of victory. O Lord, if this little band be vanquished, idolatry will prevail and the pure worship of Thee will cease from off the earth."

The Prophet's kindness to his enemies may be seen from the following record. Ka'ab, a famous poet and an inveterate enemy of Islam, published false stories against the Prophet and incited the Koreish. On the conquest of Mecca his head was forfeited. One day he came to

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the Prophet and inquired whether he would pardon Ka'ab. On receipt of an affirmative reply, he said that he was Ka'ab and a Muslim. He then recited an exquisitely beautiful poem in praise of the Prophet, who was so pleased with him that he bestowed his own mantle. Hence the poem is known as *Qasidat-ul-Burda* or the Poem of the Mantle. The verse that pleased the Prophet most runs thus :—

Verily, the Prophet is a Light illuminating the world,  
A naked sword from the armoury of God.

I should like to quote a Western scholar who contributed to Oriental Religions ; for he is free from that blight of bigotry which has settled down upon most of them, even of great names in their countries. That fair-minded scholar is Johnson. “ The natural relations of Mohamed's vast conception of the personality of God,” he says, “ is the only explanation of that amazing soberness and self-command with which he entertained his all-absorbing visions.” And then he continues, “ it could not have been accidental that the one supreme force of the epoch issued from the solitude of that vast peninsula round which the tides of empires rose and fell. Every exclusive prophetic claim in the name of a sovereign will have been a cry from the illimitable vastness of desert. The symbolic meaning given to Arabia by the withdrawal of the Christian apostle to commune with a power above flesh and blood, became more than a symbol in Mohamed. Arabia was itself the man of the hour, the Prophet of Islam its concentrated world. To the child of her exalted traditions, driven by secret compulsion out into the lonely places of the starry night, his mouth in the dust, the desert spoke without reserve.”

I hope that this account of the Prophet might act as a mirror transmitting to others the way of supreme and ever-shining benevolence.

ISLAM AND OTHER RELIGIONS.

BY THE LATE KHWAJA KAMAL-UD-DIN.

*(Continued from Vol. XXI Page 442.)*

Fear of punishment is, in most cases, the only deterring influence in crushing evil. The pressure of public opinion and legal penalties are the great discouragers of wrong, and wherever they relax their hold, evil begins to crop up. Thus, for example, prostitution, gambling, and drinking have been the curse of Christian nations, chiefly for the above reasons. Public opinion in Christian lands is not strong enough to stop these evils, while legislation, on its criminal side, is nearly silent on the subject. The fear of punishment in the life to come acts as a deterrent in this respect in non-Christian countries. But this can hardly be so with believers in the Atonement. If God could not find any other remedy for the cleansing of human sin than that of sending His own sons from time to time to pay its penalty—since Jesus was only the last of the Pagan Christs who came to give their lives for human salvation—then there is no need of any good action on our part. There are very few of us who pursue virtue for its own sake. It is the reward of virtue, especially seen in its efficacy in counterbalancing the effects of sin, that we fulfil the law and lead a good life. But if the same thing is attainable merely by our belief in the Grace of Blood, few would think it worth while to bear the hardships and trials of the life of righteousness. Belief in the Atonement obviates the necessity for action. So it was held by Luther.

The tenets of Islam, supported by Culture and Progress, have played havoc with old beliefs, and the futility of such old beliefs has at last become exposed. They have lost all the force they once possessed for the



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moulding of good character. The world at large is on the high road to belief in Unity, and even those who, like the Christians, still evince some sort of polytheistic tendencies, are now almost prepared to apologize for them. Belief in the unity of God in its purest form, when rendered into action in our daily life, would bring our civilization to its climax ; but a lip belief in the Oneness of God is less meritorious even than the different forms which Polytheism has adopted in the case above mentioned. It is useless to sing hymns at the top of our voices if we are not leading, and do not lead, godly lives. God does not stand in need of any adoration from us; and if He does, He is not worthy of the great names with which He is revered. I would go further than that; I would say that if our worship of Him lies only in bringing offerings and sacrifices to His altar, and in the recital of praises and thanks to Him, it is neither creditable to God nor profitable to man. He is only another fetish, and the biggest in the world of religion. God should stand above these things. He needs no praise from us. The Qur-án is very explicit on the point. It says that our extolling or praising God does not contribute to His glory, nor does blasphemy detract at all from His grandeur and dignity. Our prayers to Him should consist of such expressions, whether praise or thanksgiving to God or supplication to Him for some favour, as may help us to work out our own power and ability to our best advantage.

Therefore, if the worship of a deity produces no moral effect on life, it need not be pursued. Similarly, if adoring one deity is equal in its results to the worshipping of another, the choice among them is unnatural. Take man-worship by way of illustration. Jesus is the last of those favoured persons who from time to time have been placed on the throne of God by their fellow men. And here I would mention two other persons who besides Jesus still command human allegiance as God. These

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are Krishna and Ram Chandra—the two Indian deities—who were adored as such a thousand years before the birth of Christ. Like Jesus, they are Eastern and come of coloured races, but as God they are superior to him in many respects. They are more historic than the Nazarene. They can claim more genuineness for their life-records, though these are not free from folk-lore. Their precepts and other utterances are, in general, more majestic, more awe-inspiring, and of greater practical utility than visionary sermons from the Mount. Jesus came of humble parentage and did not possess even a roof for shelter, but if Ram Chandra was a prince and later on a ruler, Krishna ruled the destinies of kings in his time. Jesus had nothing to sacrifice, as far as worldly possessions go, but the Indian gods gave up the best of worldly things in the service of humanity. Jesus was crushed by evil, but Ram Chandra crushed evil, and Rudhra—another name for Krishna—had been the crusher of evil throughout his life. The actions ascribed to these great men by their narrators are transcendent. They are like shadows of the powers of the Almighty, while the Bible is silent in the case of the sacred Carpenter in this respect. If we have to seek out God in an incarnate form, I see no special reason for giving precedence to Jesus over others. Our belief in him has not helped mankind any more than the Hindu belief in Krishna and Ram Chandra. In one respect Christianity has been woefully at fault. In the matter of culture and civilization Christianity has proved an implacable enemy to human advancement. It crushed science as long as it had the power to do so, and would do the same to-day if the modern world would suffer it. Only the other day the Bishop of Ripon proposed to give scientific research a holiday for ten years. This was but an echo of the old cry of tyranny and oppression that came from the Church against culture and science in the Middle Ages, though it is clothed in the euphemisms of modern refinement.

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Religion has been regarded as a necessary human institution from the days of Adam and Eve. But it should be treated as a back number if our pursuit of it possesses no utility. The whole question depends on the article of faith upon which a religion insists. If it asks us to believe in such tenets as have come under discussion in these pages, I think we are none the worse for dispensing with it. But if it invites our faith in doctrines that bring out all that is noble and good in us, and urges us to use all the powers of nature, whether reposed in the human frame or in the rest of the universe, to our best advantage, then religion becomes a most essential human institution. I repeat, God is not in need of human worship, but if our worship of Him inspires us to follow His ways as they are to be observed in the universe, ways that work out the best of civilization on righteous lines, it ought to be part and parcel of our life. I would go to my God fifty times a day in such prayerful mood, though Islam prescribes but five prayers only.

The greatest blessing that has come to us from science is our belief in the existence of Law, and the knowledge that only our submission to it can bring to us success and happiness. Law is the order of the time. Every atom of nature and its various combinations, including the human frame, owes its very existence and further development to implicit obedience to Law. From the nebulous stage up to the human frame, everything is a slave to Law. Religion will be doing the greatest possible service to humanity if it inspires man with a strong belief in Law. Virtue and vice, both in their growth and origin, are commensurate with the strength of weakness or our belief in Law and its forces. Criminality comes to the surface in quarters where Law can be avoided without fear of detection, and it becomes absolutely non-existent if we believe in the inexorableness of its punishments.



If Law is all in all in this way, and our belief in it is the greatest factor in the building of our character and in the achievement of success, it needs our strong belief not only in its Maker, Who invests it with full force in its operation, but in many other things connected with Law. Law demands as well the services of its "functionaries," who must keep it always in force, since without them it would be but a dead letter. Again, Law, or such portion of it as rules human destinies, whether discovered or revealed, should be preserved in such a form as may be of service to all units of humanity. It has not fallen to the lot of all men to make researches in the realms of Law, nor to be inspired by the contemplation of its source. There are but a few chosen persons of the human race who are favoured with this gift, and it is their duty to guide and enlighten their fellow men. Again, Law loses all its force, and cannot compel universal adhesion, unless and until some reward or punishment comes inevitably to its fulfiller or breaker. Lastly, there ought to be set times for such reward and punishment—when the fruits of submission or disobedience to Law should become manifest to all. Thus if Law is the lever of the whole machinery in the universe, and our belief in it facilitates progress, we should also, to make it a reality in our eyes, believe in the Maker of the Law, its functionaries, its record, and the custodians thereof. We must believe, too, in the reward and the punishment ordained by such an administrative system. For illustration, take any human institution that contributes to our civilization, and we shall find it revolving on the pivot of the above-mentioned seven principles, with Law as one of them. Take the government of any country. No society, even in its most primitive state, can work on healthy lines without some sort of Government acting in it as a sovereign political authority. It works through its laws. It must have machinery to set them in motion. It must reduce

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its laws to a record—they may be laws unwritten but imprinted on the tablet of the human mind—and entrust them to intermediate officials to convey them to the general public. The Government also needs a court of law to administrate, etc. If the Law is a thing so important, and I may say the only key to our advancement and perfection, it should be the first duty of religion to inspire in us a strong stimulus for respecting it. I find myself unable to attach any value to a faith which lacks such incentive. I cannot imagine any greater harm to the very fabric of human society than that which accrues to us by reason of our belief in a doctrine that either weakens our sense of responsibility or enervates our energy and divests us of motive for action. A religion that belittles the importance of Law is best forgotten. For this reason I had to give up my belief in Atonement and other similar doctrines. I could not see, as I remarked before, any necessity for believing even in God, if belief is not attended with the results I have mentioned above. Law and its rules are the main things in the whole universe. Law demands an unswerving belief in its existence and implicit obedience. It is inexorable in awarding its penalties to its disbelievers and breakers. No other belief can save the transgressor of the Law from its demands in this life; and should not the same apply to the hereafter? Should not religion, then, inculcate, first of all, the necessity and importance of our faith in Law? It must speak of other verities also, because belief in the Law, and that alone, is of no avail, if unaccompanied by belief in other essential things.

The word Islam literally means submission to laws, and a Muslim is one who obeys the Law. Law of course means the Divine Law, whether discovered by us as law of nature or revealed to man by God Himself. The Qur-án uses several other words as synonyms of Law—ways of God, His limits and His bounds, His government,

His pre-measurement of good and evil, and the Throne He sits upon, etc. These words, in fact, convey different functions and aspects of Law. The Law prescribes limits ; for, no action in itself is either good or bad, it is its use or application, and the circumstances under which it is used or applied, that make it good or bad. The Law thus defines the limits under which an action brings good to its doer or others ; and in this respect it becomes a virtue. Any transgression from the prescribed bounds means wrong, wickedness, and sin.

I cannot cite a stronger statement on behalf of a revealed religion and its necessity than that which I find in the last section of the second chapter of the Holy Qur-án :—

Whatever is in the heavens and whatever is in the earth is Allah's; and whether you manifest what is in your minds or hide it, Allah will call you to account according to it; then He will forgive whom He pleases and chastise whom He pleases, and Allah has power over all things. The apostle believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His apostles: We make no difference between any of His apostles ; and they say: We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course. Allah does not impose upon any soul a duty but to the extent of its ability ; for it is (the benefit of) what it has earned, and upon it (the evil of) what it has wrought : Our Lord! do not punish us if we forget or make a mistake ; our Lord! do not lay on us a burden as Thou didst lay on those before us ; our Lord! do not impose upon us that which we have not the strength to bear ; and pardon us and grant us protection and have mercy on us. Thou art our Patron, so help us against the unbelieving people.<sup>1</sup>

First it speaks in clear terms of six things written in bold letters on every page of nature, and their existence is palpable even to a most superficial observer, since the denial of it is attended by immediate unrelenting penalty. These are the things in reality that can rightly be given the name of Truth or Verity. The so-called verities adopted as such by various persuasions are merely dogmatic.

<sup>1</sup> Holy Qur-án, ii. 284—6.



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The verities spoken of in these verses are as follows :

1. The universality of Divine Government—the working of His Law in Heaven and in the Earth.

2. Our unavoidable accountability to God for our every action hidden or manifest.

3. His law of retribution ever in operation, with occasional remission under given conditions.

4. Our ability to submit to His Laws.

5. Laws of action and their results, *i.e.*, we reap what we sow.

6. The Hereafter—the time to bear the fruits of our actions. It may be immediate, since sometimes we are punished immediately for our wrongs, or it may be in the future—what is popularly styled the Last Day or the Day of Judgment in religious parlance.

No special revelation from God, no elaborate teaching of tutor divine is needed to bring home to us these truths. Everything in nature speaks of them. No one with a grain of wisdom in his head can deny them; which being so, the case for religion and its necessity, as well as the nature of its tenets, is obvious enough. Even an atheist must bow down to these six laws. In fact, they are his creed if we eliminate the words “ God ” or “ His ” from the above. He accepts the yoke of Law quite meekly. His only trouble is his inability to believe in the Mind from which Law emanates—a thing of easy proof in the light of modern scientific researches. Even those who take exception to some of the above-mentioned verities, for example the fourth—our ability to obey the law—are compelled to believe in the working of these six laws on the physical plane. Everything in the universe contradicts their dogma.

In this connection I would make a few remarks concerning the fundamental doctrine of Christianity—the

doctrine of so-called Original Sin. If sin means our violation of Law, the doctrine falls to the ground. Admittedly we are capable of doing wrong, we violate Law, but this propensity in our nature does not deny our ability to observe it. The whole machinery of a government in human society works on the assumption that the members of such society are capable of obeying the mandates of the government. Without such assumption or belief, the very existence of working of a body like the British Parliament—and in the same category come various other legislative bodies—becomes an anomaly.

We believe in the working of these six laws in the tangible world, but some of us do not see our way to concede the same belief to them in the life beyond the grave.

A keen study of the laws or commandments of God, as given in the Bible, will show that there is not a single word in them that cannot be fulfilled by man. Some there may be who evince a certain laxity in observing some of the said commandments, but the human race is not lacking in those who are or have been true Muslims—obedient to those laws.

But to return. The said six laws compel our belief. If we wish to live as good citizens under the government of the Lord, and attain true success and happiness, we must look for those laws and sit at the feet of those who are their custodians and teachers. It is in this respect that the quoted verses of the Qur-án speak of the Prophets and the Books they bring from God. The Books come to reveal the Will of the Lord or His ways under which He rules all things in heaven and earth. There is one thing more which is so necessary to infuse in us a spirit strong enough to inspire an implicit obedience to Law, and that is our belief in its unfailing and unavoidable working, together with its inexorability in the exaction

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of its penalties. In this connection all the revelations from on High that belong to the various religious persuasions speak of certain sentient beings called Angels. According to Qur-ánic teachings they are a body that bring Law and every force in nature into operation and keep them so. This is their function and the object of their existence. They act as a life or soul in everything in the universe. They set the faculties of nature in motion. I do not propose to enter into a long discussion of the subject, but merely to emphasize the fact that if we do need a strong belief in Law and our obedience to it, we can never achieve it unless we believe in the existence of beings like Angels. It was in this light that I have named them in these pages the "functionaries" of Law.

We may or may not believe in any religious system, but we must and do believe in these verities. They are part and parcel of our health and happiness; and they ought to be the articles of faith in any religion which claims to have come from God. They are :—

1. Law.
2. God, as the Source of Law.
3. Angels—functionaries of Law.
4. The Books—the records of Law.
5. The Prophets—the intermediate persons who receive first messages from the Lord for the promulgation of Law.
6. The Hereafter—the time to bear the fruits of our actions which have been in accordance with or against Law.
7. The Day of Judgment—The day of retribution of our actions as explained above.

These are the seven verities spoken of in the Qur-ánic verses which demand our belief, a belief which is given to them by every person in his mundane affairs.



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The present is the mother of the future. The after-life is the child of the present. The former evolves out of the latter. Matter, in its evolutionary course on the physical plane, receives its final perfection in the human frame, but it gives rise to another order—the order of morality, ethics and spirituality. Life with the progressive elements in it leaves the body at our death like the aroma from fruit or a flower. It is like a vapour, but it possesses vast potentialities for creating a great cloud full of healthy rain. But Law, as I said before, rules every step of progress in the course of evolution. It is in obedience to it that success or full development attends the progressive element in its journey. We therefore need a system of Law that may help us to work out our future life on desirable lines so that we may secure a full measure of bliss in higher regions.

And the code of it must and can only come from the original Intelligence, Source of all life and its progress; hence the necessity for a Revealed Religion to disclose the above-mentioned verities, with full details for working them out. Any other system of religion is but a nursery-tale, whose function it is to feed credulity and gratify the “child” in man. But the “child” matures one day in intelligence and judgment and begins to see things in the light of reason and culture. It is on this account that religions based on dogma and superstition are becoming exiled from the lands of culture and advancement.

Before concluding these lines I should like to say a word on the Law of Remission as promulgated in the Qur-án. It is based on Equity and Justice, and satisfies every demand of reason. The sacred Book, after mentioning our ability to abide by Law and then referring to our accountability for our actions, speaks of such mitigating circumstances as may avail to remit the penalty of

## PRECIOUS GEMS

Law for its breach. Says the Qur-án :—

Allah does not impose upon any soul a duty, but to the extent of its ability. For it (soul) is (the benefit of) what it has earned, and upon it (the evil of) what it has wrought. Our Lord ! do not punish us if we forget or make a mistake ; our Lord ! do not lay on us a burden as Thou didst lay on those before us. <sup>1</sup>

Therefore the mitigating circumstances are :—

1. Forgetfulness of Law, as in the case of Adam, according to the Qur-ánic version.
2. Unintentional omission.
3. Inability under particular circumstances to meet the demands of Law.

No one can take exception to the logic and rationality of the provisions. They bring Divine forgiveness for our wrongs, but we must approach the Master of the Judgment for it in prayerful humility. The Holy Qur-án for this reason has formulated the said three provisions in the form of a prayer.

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## PRECIOUS GEMS.

One, who while fasting does not guard his tongue from telling lies and does not refrain from doing bad-deeds, is not respecting his fast, and God does not approve of mere abstention from food.

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When you are keeping fast, you should not speak ill of any body, nor should you be boisterous and noisy. If any body speaks ill of you, or tries to pick up a quarrel with you, return him not but say unto him that you are fasting.

MUHAMMAD.

<sup>1</sup> Holy Qur-án 2 : 286.

## RAMADHAN

Fasting is an ordinance set forth for the good of mankind ; also a sign, a mercy and a benefit. It is incumbent on all who are physically fit to observe it in its entirety. It is a sign in that it is a sign or symbol of Brotherhood between Believers. A mercy and a benefit, in that fasting at regular times is a physical necessity; it purifies the blood, sharpens the intellect, and causes man to appreciate and be thankful for the good things that Allah, in His mercy, provides for the sustenance of all. But those who observe the full time of fasting, beware lest ye indulge in excess after nightfall, for ye thereby render the day's abstinence of no avail, whether spiritually or bodily.

The ordinance is tempered with mercy in that those who are infirm, on a journey, or war services, may defer to another time or exercise greater charity. But remember there is guidance clearly laid down in the Holy Qur-án :—

O you who believe ! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil) for a certain number of days ; but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days ; and those who are able to do it may effect redemption by feeding a poor man ; so whoever does good spontaneously, it is better for him ; and that you fast is better for you, if you know. The month of Ramadhan is that in which the Qur-án was revealed, a guidance to men and clear proof of the guidance and the distinction ; therefore whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days ; Allah desires ease for you and he does not desire for you difficulty, and (He desires) that you should complete the number, and that you should exalt the greatness of Allah for his having guided you, and that you may give thanks. II : 183—185.

So do your utmost and keep the precepts of the Lord. And if ye cannot keep the ordinance fully—remember that Allah is ever Merciful and All-Wise, and knoweth the limitations of man. This, the foregoing, is, what I take it to be understood, in the Book of Reason and Common-sense—the Holy Qur-án—the perfect guide to all men. In what other Book things are set forth more plainly ?

AHMAD ALLEN.



## CORRESPONDENCE

### CORRESPONDENCE

THE IMAM,  
THE MOSQUE, WOKING.

NEWCASTLE-ON-TYNE.

DEAR SIR,

I thank you very much for the interest you are showing in me, also for the copy of the *Islamic Review*, which I shall pass on to a friend when I have read it.

The reason I have not written since receiving the last books you so promptly sent, has not been because of my interest in the faith flagging, but because I have been trying to make a thorough study,—to the best of any ability.

I was first attracted to the faith in 1917, when I heard a Muslim speaker in London. He had the effect of shattering my belief in Christianity. Now, I believe, Islam to be *the True Faith*.

Unfortunately, I have been unable to get the books I should have liked. I already have *The Muslim Prayer*. If, however, you could send me any pamphlets on Fasting and observances I shall be greatly indebted.

Since receipt of the first books you so kindly sent me, I have been trying hard to convert my wife. She is, unfortunately, a Roman Catholic, but I am convinced that, by the grace of Allah, I shall eventually succeed.

May the light of the True Faith shine brighter.

Yours very sincerely,  
J. F.

THE IMAM,  
THE MOSQUE, WOKING.

STOCKHOLM,  
SWEDEN.

DEAR BROTHER IN ISLAM.

*Assalamo-alaikum.*

I have with thankfulness received your letter.

It is a great pleasure for me to be able to count myself as a member of Islam. I have, since I was a little boy, been interested in Islam. But it is through brother Abdullah Küller that I have made a real acquaintance with Islam.

As I cannot speak English it is difficult for me to correspond with you my brother in Islam. But I do hope to be able to know English some day. If you would correspond with me in Swedish I would be very happy.

Your Brother in Islam,

A. H. M.

## ISLAMIC REVIEW

AMSTERDAM,  
HOLLAND.

THE IMAM,  
THE MOSQUE, WOKING,

DEAR SIR,

I read a brief account of Islam issued by you, and as it also stated an invitation for asking further details, I take the liberty to do so.

There are more religions than the Christian and I esteem it as an obligation to try to acquire more knowledge of Islam than I have already.

Thanking you in advance.

Yours truly,  
S. R. TIEMSTRA.

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PHILADELPHIA, PENN.,  
U. S. A.

THE IMAM,  
THE MOSQUE, WOKING.

DEAR SIR,

As I am tremendously interested in your religion I would be greatly indebted if you would kindly send me a copy of your publication, the *Islamic Review*, and full information and literature regarding your movement.

Thanking you for your courtesy.

Sincerely yours,  
ALBERT KOEHLER.

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CLONTARF,  
DUBLIN.

MAULVI ABDUL MAJID.

DEAR BROTHER,

*Assalamo-alaikum.*

I have met a fellow here who is very much in agreement with all the teachings of Islam and whose views are in complete accordance with my own—it is very encouraging to have a friend who understands and follows one's ideas; between us we may be able to do something to forward the "cause" yet. I have received papers and letters from many people in India and when I have time I hope to get in touch with them all.

I enclose a letter which I received sometime ago, and which you may be better fitted to deal with than I am!

Yours very sincerely,  
T. H. McC. BARKLIE.

## CORRESPONDENCE

KINGSBURY, N. W. 9.

DEAR IMAM,

I have been intending to write you for some time to ask by what means I may study the religion of Islam.

Christianity confuses and puzzles me by the conflicting versions and ideas declared through its many churches and sects. I am very lonely inside me, although I have relatives, and I feel the need for a more virile, strong belief upon which I can base my actions and my life, instead of wandering uselessly through life as I do at present.

Please honour me by letting me know how I may, by study, prayer and careful preparation carry out my desire to become a servant of God in the fullest sense of the word, by a good belief.

Working as I do for a small weekly wage I am unable to attend the Woking Mosque regularly at present, and shall be very glad to receive titles of a book which will help me to prepare myself for conversion.

Believe me,

Very sincerely yours,

G. G.

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FALU, SWEDEN.

THE IMAM,

THE MOSQUE, WOKING,

DEAR SIR,

One day, reading different advertisements in the Swedish Newspaper "Wagens Nyheter," I came across your advert: "Are you interested in Islam?"

Long ago I gave up Christianity as a religion that could give me what I most wanted—peace and happiness to my soul—something that would give me strength to overcome the emptiness in my life, and to look forward with courage and hopefulness. The religion of the church is not for me.

However, I need a religion, I need a belief in a God.

Not knowing much about the teaching of Mohammed, I ask you to kindly send me books so that I can get some knowledge about it. It might perhaps be something for me, at least I hope it will.

Sincerely Yours,

H. A.



## ISLAMIC REVIEW

NEW YORK,

U. S. A.

THE IMAM,

THE MOSQUE, WOKING, ENGLAND.

DEAR SIR,

My attention has been called time and again to the untiring endeavours of your wonderful Mosque in Woking, toward a better understanding of the true message which Islam offers to occidental culture.

Here, in my native America, the despairing materialism, so very apparent, has driven me to seek refuge in other spiritual channels which the Christian religion can never provide.

As a seeker of the truth, I trust faithfully that you may acquaint me with the teachings of Mohammed.

Sincerely and fraternally yours,

WILLIAM TWADELL CAMPBELL.

(PH. D.)

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LONDON.

THE IMAM,

THE MOSQUE, WOKING,

DEAR SIR,

I beg to thank you for your letter. I have not been fortunate enough to find a Holy Qur-án, although I have had quite a number of your books and still have one which I read and digest every week.

If I am not taking a liberty I should like to explain myself. As a boy of fourteen I read a Qur-án which was my father's and since then I have not been fortunate enough to have one of my own and cannot afford to buy one. I do not get a lot of time for study as I work six full days a week, but there are certain sayings in the Qur-án that are in my mind every day and passing my lips.

I sincerely trust you will not think I am taking a liberty in writing to you this way as I am afraid mine is a very complicated nature of good and bad.

Thanking you once again for your kind consideration.

Yours faithfully,

E. J. B.

## WHAT IS ISLAM ?

## WHAT IS ISLAM ?

[The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.]

**ISLAM, THE RELIGION OF PEACE.**—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

**OBJECT OF THE RELIGION.**—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

**THE PROPHET OF ISLAM.**—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, *i.e.*, the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

**THE QUR-AN.**—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last book of God, came as a recapitulation of the former Gospels.

**ARTICLES OF FAITH IN ISLAM.**—These are seven in number: belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

**PILLARS OF ISLAM.**—These are five in number: (1) declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine at Mecca.

**ATTRIBUTES OF GOD.**—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the



## ISLAMIC REVIEW

Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

**FAITH AND ACTION.**—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

**ETHICS OF ISLAM.**—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

**CAPABILITIES OF MAN IN ISLAM.**—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

**THE POSITION OF WOMAN IN ISLAM.**—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

**EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.**—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

**PERSONAL JUDGMENT.**—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

**KNOWLEDGE.**—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

**SANCTITY OF LABOUR.**—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

**CHARITY.**—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.